

A
MORAL PARADOX:

Maintaining,

That it is much easier to
be VIRTUOUS
than VITIOUS.

Licensed Aug. 25.

1668.

Roger L'Angue.

Sir George Mackenzie.

JER. 9. 5.

—They weary themselves to commit iniquity.

Printed at Edinburgh, and Re-printed at
London, by J. Streater, 1669.

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Licensed Aug. 25,
1668.

Roger L'Estrange.

Printed at Edinburgh, and Re-printed at
London, by J. Sturges, 1669.

T O
Sir Robert Murray,
One of the Honourable
MEMBERS of the
Royal SOCIETY.

SIR,

T Hough I cannot but with
much thankfulness resent
your favours ; (wherein ye
did both prevent, and out-do my
wishes) yet it were a disparagement
to them, that I should look upon my
self as your debtor for them ; seeing
ye bestowed them so freely, that they
appeared gifts, not obligations. And
so in this Dedication, I design to pay,
not them, but my respects. Nei-
ther intend I by it, to recommend
you to Posterity ; for in that I would
disoblige Fame, which hath resol-

The Epistle Dedicatory:

red, by speaking truth of you, to repair and atone it's former guilt, in having so oft ly'd of others. But, Sir, I have chose you to be the Patron of this Book; because your practice is the strongest Argument, whereby I can evince what is undertaken in it; (which is to prove, That there is more ease in Virtue then in Vice). And seeing to undertake the proof of that; were the next crime to the doubting of it: And that your Worthiness, and my esteem of it, are much rais'd above the frail helps of Complement, or a wearying Dedication; let me assure you, and the world of both, by the innocent vanity I take in the title of

Your sincere Friend, and
humble Servant,

Geo. Mackenzie.



*It is easier to be
Virtuous then
Vitious.*



These Spyes de-
served ill of the
Israelitish Camp;
who, having in-
flamed their breasts

Numb. 13.

with desires of conquering Ca-
naan, by presenting them of it's
Vines, whose each Cluster was
a Vintage, and each Grape a
Bottle; did thereafter, by a cru-
el-parricide, destroy these same
inclinations which they had be-
got; by telling those their hope-
ful Brethren, that the Country
was as unconquerable, as plea-
sant; And that it's men were
Giants, as well as it's fruits. So

G 5

by

by the same measures we have reason to fear; that these Divines and Moralists, are unhappy guides to us poor Mortals; who after they have edged our inclinations for virtue, as the most satisfying of all objects; do thereafter assure us, that it is attended with as much difficulty, as it is furnished with pleasure: And that like some coy Lady, it possesses charms, not to satisfy, but to exact our longings. This unfortunate error hath in all probability, sprung either from the vanity of these Bastard Philosophers; who, having cheated the people into an esteem for themselves, as virtuous; resolved by a second Artifice, to heighten that esteem; by persuading these their admirers, that virtue was a work of much difficulty, as it met with praise. Or else from the zeal of some Preachers; who to make us antecedate

redate our Repentance, resolved to perswade us, that Faith and these other Spiritual virtues, could not but be hardly attainable (as certainly they are) when Moral virtue, which was a lower Story of perfection, was of so difficult an ascent. Or else (which is yet most probable) our lazinesse, and vicious habits being called to an account for these misfortunes, which they occasion; have run themselves under the protection of this defence, that virtue is most difficult and uneasy, and is destitute of both pleasure and advantage: By which conceit, many are dissuaded in this age, from undertaking a resolution of being virtuous, though otherwise they much honour it; and wickedness is not only furnish'd by this, with an excuse to detain such as it hath already overtaken; but with charmes to intangle these who

who are yet stated in an indifference for either. And though the heat of zeal in Preachers, should not be too much disproved in this age; wherein the coldnesse of their hearers charity, needs those warmer influences; and though they may be allow'd to bend our crooked humours to the contrary side of what they incline to, of design to bring them to a desired straightnesse. Yet if we consider that infallible Theology delivered by our Saviour, we may find, that he invited his Disciples, by assuring them, *that his yoke was easie, and his burthen very light,* and by upbraiding them, for *wearying themselves with their sins,* and for *troubling themselves about many things.* And since the former Artifice, hath either by being too familiarly preached, lost its operation, with such as love curiosity; or by being too severely prest,

prest, discouraged too much these who love too well their own flesh and blood, to welcome any Doctrine that stands so opposite to it: I wish these same Preachers would now endeavour to reclaim mankind, by assuring them, that Virtue is much easier, and much more advantageous than Vice. Imitating in this their great Master; who, after his Disciples had wearied themselves with catching no Fish all the night over; did, by perswading them to throw out their Nets upon the other side of the Boat, put them upon the way of catching more at one draught, then they had caught in their former whole nights fishing. But leaving (with much resignation) my Ghostly Fathers to manage the course of our Devotion, as their knowledge and piety shall judge most fit; I shall endeavour to clear from reason and experience;

ence ; that *Moral Virtue* is of less weariness, and suits better with our natural inclinations, then Vice, or Passion doth. And although I fail in an undertaking which is too noble an enterprize, to receive its accomplishments from so weak a hand ; yet if I shall excite others, out of pity to me, or glory because of the subject, to defend what I could not, or to love that virtue which I recommend : I shall rest satisfied with a return, which because it will be above my merit, I have already placed above my expectation ; and so I may meet with a foil, but cannot with a disappointment.

*Hasse com-
mended.*

All Creatures design ease ; and for this, not only Brutes do toil ; but inanimate things likewise show for it so much of inclination, that they will destroy all intermediate objects, that hinders them from joyning to their

their center ; to which they have no other tendency, but because there they find that ease, which is desired by their nature : and because all things find ease in it, therefore all things flee thither, as to the loveliest of all stations. And that happinesse consists in ease, is clear from this ; that either we want that we need as the accomplishment of our nature ; and then nature most moves towards the acquisition of what it wants ; or else we want nothing ; and then nature will enjoy it self without any further motion ; *nam natura nihil agit frustra* ; and it were most frustraneous for nature, to seek what it wants not : From which we may conclude ; when we see any Creature restless, and in motion ; that certainly it either wants something to which it moves, or is oppressed by a surcharge of somewhat, from which
it

it flies. This hath made Philosophers conclude, that all motion tends to some rest; Lawyers, that all debates respect some decision; States-men, that all War is made in order to Peace; Physicians, that all fermentation and boiling of the blood or humours, betokens some dissatisfaction in the part affected; (And to show how much happinesse they place in ease, they term all sicknesses diseases) which imports nothing more, then the absence of *ease*; that happiest of States, and root of all Perfections; and, that Divinity may sing a part in this *requiem*; Scripture tells us, that GOD hallowed the seventh day, because upon it he rested from his Creation; and that Heaven is called an eternal Sabbath, because there we shall find ease from all our labours; there GOD is said, when well pleas'd, to have savour'd a sweet
savour

then Vitious.

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savour of rest; and he recommends his own Gospel as a burthen that is easie. That then wherewith I shall task my self in this Discourse, shall be to prove; that *Virtue is more easie then Vice.*

For clearing whereof, consider; that all men who design either honour, riches, or to live happily in the World; do either intend to be virtuous; or at least pretend it; these who resolve to destroy the liberties of the people, will stile themselves Keepers of their Liberties; and such as laugh at all Religion, will have themselves believed to be Reformers; and of these two, the pretenders have the difficultest part; for they must not only be at all that pains, which is requisite in being virtuous; but they must superadde to these, all the troubles that dissimulation requires; which certainly is a new,

Vitious persons most dissemble Virtue, which is difficulter then to be virtuous.

a new and greater task then the other ; and not only so, but these most over act virtue ; upon design to take off that jealousie, which because they are conscious to themselves to deserve, they therefore vex themselves to remove : *Moses* the first, and amongst the best of the reformers, was the meekest man upon the face of the earth ; But *Jehu*, who was but a counterfeit *Zelus*, drove furiously ; and called up the By-standers to see, what else he knew they had reason not to believe ; and the justest of all *Israels* Chair-men, took not so much pains to execute justice, as *Absolon* ; who is said to have staid as long in the gates of *Jerusalem*, as the Sun stay'd above them ; informing himself of all persons and affairs, though with as little design to redresse their wrongs, as he shewd much inclination to know them ; and all
this,

this, that the people might be gained to be the instruments of his unnatural Rebellion: and such is the laboriousness of these seeming copiers of virtue; that in our ordinary conversation, we are still jealous of such as are too studious to appear virtuous; though we have no other reason to doubt their sincerity, but what arises from their too great pains; from which we may conclude, that these who intend to be virtuous, have a much easier task than these pretenders have; because they have not their own conscience; nor the jealousy of others to wrestle against; and which is yet worse; these want that habit of virtue, which renders all the pains of such as are really virtuous easy to them; and what is more difficult, then for these to act against customs, which time renders a second nature: and which, as shall be said here

hereafter, is so prevalent, as to facilitate to virtuous persons the hardest part of what virtue commands? Besides this, these dissemblers have a difficult part to act; seeing they act against their own inclinations; which is to offer violence to nature, and the working not only without the help of that strongest of all seconds, but the toiling against it, and all the assistance it can give: which how great a torment it proves, appears from this; that such as have as much generosity, as may intitle them to the name of Man; will rather weary out the rage of torture, then injure their own inclinations. I imagine that *Haman* was much distressed, by being put to lead *Mordecai's* Horse in compliance with his Masters commands; and one who is obliged by that interest, which makes him dissemble, to counterfit a kindness for

for one whom he hates ; or emit
 an applause of what he under-
 values ; is certainly by that ne-
 cessity more cruciat by a thou-
 sand stages ; then such as intend
 upon a virtuous account to love
 the person ; and really to praise
 that in him, which they are forc'd
 to commend ; which is so far
 from being a torment, when it
 is truly virtuous ; that that real
 love makes him who has it, hun-
 gry of an occasion to shew it ;
 and to pursue all means for
 hightning that applause, which
 torments the other ; consider
 what difficulty we find in going
 one way , whil'st we look an-
 other ; and with what hazard of
 stumbling that attempt is atten-
 ded ; and ye will find both much
 difficulty and hazard to wait on
 dissimulation ; wherein we are
 tyed to a double task : for we
 must do what we intend, because
 of our inclinations ; and what
 we

we pretend, because of our professions; and if we fail in either, which is more probable, then where simplicity only is profess'd; (two tasks being difficulter then one,) then the World laughs at us, for failing in what we propos'd. And if we fret at our selves, for failing in what was privately design'd; and not only does dissimulation tye us to a double, but it obliges us to two contrary tasks; for we needed not dissemble, if what we intend, be not contrary to what we pretend; and thus men in dissimulation do but (like *Penelope*,) undoe in the night, what they were forc'd to do in the day time.

Diffimulation makes vice-like, wise the more difficult; in that Dissemblers are never able to recover the loss they sustain by one escape; for if they be catcht in their dissimulation, or dogg'd

out

out to be impostors (which they cannot misse, but by a more watchful attendance, then any that virtue requires) then they of all persons are most hated; not only by these whom they intended to cheat, but by all others, though unconcerned in the crime; and both the one and the other do yet hate it, as what strikes at the root of all humane Society: and for this cause, murder under trust, is accounted so impious and sacrilegious a breach of friendship; that Lawyers have heightened its punishment, from that of ordinary murder, to that of treason; and the grossest of Politicians have confessed this dissimulation to be so horrid a crime; that it was not to be committed for a lesse hire then that of a Kingdom: Whereas virtuous persons have their escapes, ofner pitied then punished; both because these escapes

escapes are imputed to no abiding habit; and because it is not to be feared that they will offend for the future; seeing what they last failed in, was not the effect of any innate and permanent quality; but was a transient and designlesse frailty.

Diffimulation is from this likewise more painful then the virtue which it emulates; that the Dissembler is obliged not only so to dissemble, as that these whom he intends to cheat, may believe him serious; but so likewise, as that others may understand that he is not serious: Thus I have my self seen a Gentleman, who dissembled a love and fondness for one whom he was obliged to perswade that she was his Mistress; act so covertly that perfidious part, that his real Mistress, was really jealous that he dissembled with her, and not with the other: And

And to remove this, put the Gallant to as much new pains as his former cheat had cost him. And I have heard of the like accidents, though in different actions; As of a Rebel, who counterfeited Loyalty so; that his Complices did really distrust his fixedness to these damn'd Principles which he still retained. And in ordinary conversation ye will often find, that in dissembling with the one party, ye lose still the other; and it is impossible to regain them who are so lost, but by a shameful discovery of the former cheat: and after all that loss, this doubt is still left; How can I know but this man dissembles with me, who is so exquisite in that Art, as even to have made me jealous, that his dissimulation was not counterfeited?

Let us a little consider how few instruments virtue requires,

H

and

Virtue requires fewer instruments than vice.

and we will find it easie to be virtuous: It requires no Arms, Exchequer, Guards, nor Garrison; It is all these to it self, in every sense wherein it needs them: whereas vice is a burden to its votaries; as well in the abundance of those attendants which it requires; as in the difficulty of those attainments which it proposes. And this is that happy Topick, from which our wise Saviour reproved *Martha*, when he told her, *That she wearied her self about many things, whereas there was one thing necessary.* By which, seeing he commended Devotion; I may well press from it the excellency of Moral virtue. The ambitious man is obliged to have his House planted with a Wood of Partizans; as well to secure that condition which so many envy and rival; as to magnifie himself by so unequall'd attendance:
 This

This desire to command, made *Hannibal* force a passage through the Rocky Alps; *Cesar* to commit himself to the mercy of a stormy Sea, and so many weary Journeys. This obliged *Xerxes* to entertain vast Navies. And *Darius* such Armies, as reduced all mankind into one Incorporation. And so much doth Ambition tie its dependers, to depend upon such numbers; that though that Armies of Laquays which attend them, signifies no more then so many following Ciphers; yet the subtracting of any of any one of these, doth by so much lessen the value of what they follow. Doth not Pride require Flatterers? and those Flatterers Salaries? and the provision of these Salaries, much pains and anxiety? Doth it not require precedency? a suitable estate and applause? And are not these inattainable, without

It is easier to be **Virtuous**
 more toil and fatigue, then any
 thing that virtue enjoyns ? Co-
 vetousnesse requires Assiduous
 Drudgery, and Mines as bottom-
 less as the desires which craves
 them : It craves every thing
 which it self can imagine. Luxu-
 ry seeks only after what is unu-
 sual, and what is rare. It must
 in *Apicius*, crave food from the
Indies, fetcht to *Rome* ; in *Helio-*
gabalus, Fishes, when far from the
 Sea ; and more for one belly,
 then might enrich thousands of
 Nobler Creatures. Lust re-
 quires plurality of Women,
 abundance of strength, numbers
 of Pimps, and much Money.
 Whereas virtue craves only
 what is fit ; and perswades us
 to believe that only to be fit,
 which is absolutely necessa-
 ry. *Caro's* Table is compleatly
 furnished with one Dish, and his
 Body with one Vesture.

Huic epula viciſſe famem.

And the Philoſopher going by
well and rich furniſh'd Shops,
could cry out with pleaſure, Oh!
How many things are there, of
which I ſtand not in need? Not
only are theſe many Inſtruments
troubleſome, becauſe they are
ſuperfluous; but likewise, be-
cauſe by their number they add
to theſe natural neceſſities, under
which even virtuous men are
weighed, as long as they are
men. Theſe who have ſo nu-
merous Families, cannot remove
when their neceſſity calls them;
but they muſt expect till their
retinue be ready; and when
theſe are prepared, it is no eaſie
clogg to draw ſo many after
them; or when any miſfortune
overtakes any of theſe many;
they muſt ſuffer in theſe, as oft
as each of theſe ſuffers in them-

H 3 ſelves;

selves ; and their miseries are augmented by every new Increment that is added to their fortunes. A great Treasure is not only an inticement to make its Master be assaulted, or betrayed ; but is likewise uneasy to be transported : And *Cresus* many Baggs are overtaken, when *Moneyless Solon* escapes with safety. I shall then conclude, that virtue is easier then vice, because it requires fewer Instruments.

Virtue is fitted for all places and occasions.

Virtue is likewise easie, because it is fitted for all places and occasions ; whereas vice is stin-
 ted to select ones. One may be just every where ; but bribing requires opportunity, mediation of others, and that these others be dexterous in the conveyance, and close as to their humour. Adultery must bawle it self to find a convenient Room ; it requires the

the Husbands absence, a faithful, and yet a faithless Servant. And albeit with the concurrence of these provisions, it may attain its aim oftener then is fit; yet will it want that satisfaction oftener then it wishes; whereas Chastity is circumscribed by no such limits; but is as free, as pure; depending upon nothing that is extrinsick, and debtor for its happiness to nothing that is not it self.

I cannot here but reproach vice, for tying us not only to place, times, and numbers of instruments; but which is worse, for referring all our endeavours, to designs, that are either unfeasible in themselves; or at best, do become so, because of our fancy, or excess. Vanity is not satisfied without applause from others; which being an act of their free-will who bestowes it, doth therefore depend upon

Vice requires what is impossible.

their election : whereas virtue is satisfied with its own testimony ; and is satisfied with nothing that others say, except it be bottom'd upon what they are conscious to themselves to deserve. Advancement proceeds not from him who desires it, but he must expect it from another ; and no man can satisfie his own lust. O then happy virtue ? who art thy own treasure and expectation ; thou alone may'st dote upon thy self without a fault ; and in thee only, self-love is no way criminal. Whereas vice is uneasy ; because it fetches its satisfactions from abroad ; and is barren, because it cannot find them at home. Covetousness must scorch in the *Indies* its suiters ; it must freez them in *Nova Zembla* ; it terrifies them at Sea ; and Shipwracks them upon the Shore. Whilst virtue recommends to us, to seek
our

our happinesse in no forreign pleasures : And *Diogenes* finds without danger in his Tub, what these Sailers pursue in their dangerous Bottoms. But vice might plead it self lesse guilty, if its designs were only difficult ; but difficulty is not all : for vice either requires what is impossible ; or what, by not being bounded, may very easily become so. Covetousnesse makes nothing enough ; and proposes not only what may satisfie, but what may be acquired. Ambition likewise will have every man to be highest ; which is impossible, because there cannot be many highests ; and the first attainer leaves nothing to his implacable rivals ; but the impatience of being disappointed : which not only disquiets their present ease ; but begets in them projects of attacking him by whom they conceive themselves vanquishd.

And these designs being formed, by persons whose judgments is much disordered by interest; (which like fir'd Powder, flees out, not alwayes where it may) and against persons already secured, by Power, Fame, Law, and other advantages; they ripen into no other issue, then a last ruine to these, who were so foolish, as not to satisfie their present humour with their present fortune.

Vice in defect and in excoesse are equally uneasie.

Philosophers have divided all vices into these, which consist in excoesse, and these which imply a defect; the one shooting as far over the mark as the other comes short of it; and if we compare virtue with either of these; we will find it more easie then either; for as to these which over-reach virtue, they must be as much more uneasie then it, as they exceed it; for having a'l in them which that
virtue

virtue possesses which they exceed, they must require either in acquisition or maintenance, all the pains that the exceeded virtue extracts. Thus prodigality requires all the spending, and pains that liberality needs; and running equally with it all its length, it begins to require more pains and travel where it outshoots the other: and thus prodigality bestows not only enough as liberality does; but it lavishes out more then is fit; taking for the standard of its bounty, all that it hath to bestow; and not either what it self can spare, or what its object needs: Jealousie pains it self more then true love, with all those extravagancies, which are so unsufferable to the party loved; and so disquieting to the lover himself; that Physicians have accounted this a Disease, and the Law hath made it a Crime. As to these vices, which
by

by being placed in defect, seem to require lesse trouble then the virtue they fall short of ; as the others require more, because of their exccesse ; yet so uneasie is vice, that even these though they exceed not virtue in their measures, do yet exceed it in their toil : For nature designs accomplishment in all it's productions ; and therefore frets, & is disquieted at these immature effects ; & is as much more wounded by these, then by virtuous productions ; as the grafts are by being spoiled of their greener fruits, or as a woman is by her too early birth. We see a Miser more cruciat by his scanting penuriousness, then a noble person by his generous liberality : for these are obliged to keep themselves out of these occasions of spending ; (a task great enough, because all men endeavour, both out of envy, and out of humour and sport, to draw them unto these

these snares) and when they are within their own circle, they are forced by that restless vice, to descend to thousands of tricks, which are as wearying, as unhandsome. I have seen some so careful of their estates, that they brook'd better to have their Names and Souls burden'd then these; and to preserve which they were at more trouble then any can have the faith to believe, besides these who had the humour so to do: If to hold or draw with our full force be a trouble, both these are the postures of covetousnesse, where-with it is kept upon constant guard, and in continual employment; and if at any time they remit any thing of that anxiety, they repine at their own negligence; and imagine that they lost as much as they hoped once to have gain'd. Fear is the defect of courage; but yet it is
more

more uneasy then courage; and really this alone has more uneasienesse, then all the fraternity of virtues; for virtue is at worst busied about, what is; but fear is frighed at what is not, equally with what is.

*Vices oppose
one another,
whereas
each virtue
assists its
fellow.*

Vice likewise is therefore less easie then virtue; because virtue proposes only one aim, which is fixt and stable; whilst vice and fancy leave us to an indetermination, that is uneasy as well as dangerous; when it hath prest us, to make Armies fall as sacrificed to the idol of our Ambition; and for humouring of that passion, to bring Cities as well as Men level with the ground: Then it will in the next thought perswade us; even to laugh at our Ambition; and to exchange it for love to a Mistress or Companionry; as it once serv'd the otherwise *Great Alexander*.

As

*The practice
of one vir-
tue facili-
tates other
virtues.*

As virtue makes good Neigh-
bours; so all the virtues are so far
such amongst themselves; that
not only they interfeer not with
one another; but the exercise
likewise of the one, facilitates the
practice of the others; thus whilst
we practice temperance, we
learn to be just; because tem-
perance is the just measure of en-
joying, and using all contingents;
and we learn by it to be patient;
patience being a temperance in
grief, sorrow; or affliction: Pa-
tience is likewise the exercise of
fortitude; and fortitude is a
just proportion of courage, and
a temperate exercise of bold-
ness. And this occasion'd the
Philosophers to term this noble
alliance, the *golden chain of Vir-
tue*; each being linkt with, and
depending upon it's fellow. But
if we turn the prospect; we will
find, that though dissention be a
special vice so character'd; yet
all

all vices, have somewhat of that ill natur'd humour in them; and agree in nothing but in this, that each of them doth disagree with each other; which makes the practice of them both tedious and disagreeable: for all of them consist, the one in excess, the other in defect; they cannot but disagree, excess and defect being in themselves most contrary: thus, Prodigality opposes avarice; cowardliness courage; and fondness hatred; and as virtuous persons have a kindness for one another; because the object of their love requires, as well as admits rivals; so vice, endeavouring to engross what it pursues, makes rivals altogether unsupportable. Ambition inciteth each of it's dependers to be chief; and yet allows only one of these many to enjoy, what it makes all of them desire. Thus avarice's task is to impro-

impropriate the possession of what was created; and is necessary to be distributed amongst many thousands: And envy will not only have its Master to be full of applause; but will likewise starve the desires, and merits of others; judging that it self cannot be happy if others be. Vice then must be less easie then virtue, because it hath more enemies then virtue; and because the virtues are more harmonious amongst themselves, then vices are.

Vices not only make enemies to themselves; but by a Civil War (as a just judgment upon them) they destroy one another; providence intending thereby, to hinder the growth of what, though it prosper not well, yet is already too noxious to mankind; and upon the same principle of kindnesse to what bears his Image; GOD Almighty,
and

*Providence
resists
vice,*

and His Providence, doe designe the unsuccessfullnesse of vice; as being obstructive of his glory, as well as destructive to his Creatures; being equally thereto engaged, by a love to his own honour and service; and by a hatred as well to these who commit vice, as to the vice which is committed. Thus GOD confounded those Tongues which had spoke so much blasphemy against him; whilst they were endeavouring to raise a Tower as high as their sins. And when *David* intended to spill *Nabals* blood; GOD is said to have stopt him from being an unjust Executioner, whom he intended to make a most just Judge. And since *Balaams* Ass opened its mouth to speak this truth, they must be more stupid then Asses, who will not believe it.

*The Law
makes Vice
uneasie.*

The Law likewise by its punishments, contributes all its endea-

endeavours to crush vice, and to arrest its success ; forbidding by its Edicts, any person to assist it ; and making not only assistance, but counsel ; not only counsel, but connivance ; not only connivance, but concealment of it ; to be in most cases so criminal ; that all the honours which vice promiseth, or the treasures it gives, cannot be able to redeem those who are found to have slighted this prohibition. Must it not then be difficult to be vicious ? where Assistants and Counsellours are so over-aw'd, and the intenders so terrified, that few will ingage as instruments ? and these who do, are so disordered by fear ; that vicious projectors are as little to expect success, as virtuous persons are to wish it for them. And to evidence how much opposition the Law intends for vice ; it not only punishes vice with what it presently

ly inflicts ; but it presumes it still guilty for the future: *semel malus, semper praesumitur malus* ; and upon that presumption , many vicious persons have suffered for that whereof they were otherwayes innocent. Though Rebellion hath promising charms, to allure the Idolaters of Ambition and Fame ; yet the Law doth so far stand against it, that few will concur with the contrivers, except such fools as have not the wit to promote it, or some desperate persons, with whom few will joyn , because they are known to be discontent : and though revenge relishes blood with a pleasing taste ; yet the severity of excellent Laws cools much of that inhumane heat ; and lessens the pleasure, by sharpening the punishment. Vice then must be uneasy, seeing the Law opposes it, and renders its Commission dangerous, as well as odious.

Men

Men likewise joyn with GOD and the Law in a Confederacy against vice; and though they too oft approve it in the warmesse and disorder of their passions; yet in their professions and conventions they laugh at it, and inveigh against it; and though the pressure of a present temptation, overcomes them so far as to commit what they disallow; yet they do but infrequently, and with so many checks from within, as that it's Commission cannot be thought easie: Consider, how amongst men, we hate even these vices in others, which we are guilty of our selves; and how we even hate these vices in others, by which we our selves reap no small advantage. *Alexander* gloried to destroy that base person, who had murdered his greatest enemy *Darius*; and *David* is commended, for having caused

Men are in interest oblig'd to oppose Vice, and so it is uncase.

caused to kill him, who but said, that he had killed *Saul*; who will employ one who is perfidious? and so uneasy is vice, that much pains and discourse will not perswade us to believe one who uses to lie; whil'st we will soon believe what is really a lie from one that uses not to abuse our trust; few Judges are so precisely just, as not to think that they may favor a virtuous person; good men do likewise reward such as own an interest so allowable; and wicked men own such as are virtuous, out of design, thereby to expiate their former vice; and to perswade the world, that they are not really vicious, though they be esteemed so: so that seeing reward as well as inclination, and just men as well as unjust advance virtue, and oppose vice; vice cannot but be more uneasy then virtue; which

which is all is to be proved.

I am from reflecting upon the
 progresse and growth of vice, *Vice make
 us fear all
 men.*
 convinc'd very much of it's un-
 easiness; If we look upon Re-
 bellion, Revenge, or Adulteries;
 we find them hatcht in Corners,
 as remote from commerce as
 those vices are themselves from
 virtue; and as black as the guilt
 of their contrivers; and almost
 as terrifying as the worst of pri-
 sons are to such who are but in
 any measure virtuous; none of
 the Contrivers dares trust his
 Colleague; and which is yet
 worse, none of them hath cou-
 rage enough to reflect upon
 what he is to do; he must be too
 bad to be successfull, who is so
 desperately wicked, as not to
 tremble at the wickedness he
 projects; & these blushings which
 adorn the face, when they are
 the motions of modesty; become
 stains and blemishes, when they
 are

are sent there by fear, or a troubl'd conscience; and it is very pretty to observe, with how much art and pains, such as are guilty of vice, endeavour to shun all discourses, that can renew to them the least reflection upon their former failings; and how they most often times disoblige their own envy and malice, in not daring to vent or reproach others with that guilt; which might be easily retorted; and thus vicious men have as many masters, as their vices have witnesses: and though they are bold enough to commit vice; yet they often times want the courage to own it; and servants, if conscious to these crimes, become thereby necessary to their masters; nor do wicked and vicious persons fear only such as do, but (which is more extensive) such as may know their vices; and tremble at it's memory, as if the
Sun

Sun or Moon would divulge their secrets; and by accident, they have oft confest crimes upon mistakes; and have made apologies for that whereof they were not accus'd; which hath made the Confessors to be laught at for their error, as well as hated for their crimes.

Another Argument to inforce that virtue is more easie then vice; is, that seeing nature is the spring of all operations; certainly that must be most easie, which is most natural; and when we would expresse any thing to be easie to a person or nation; we say, it is natural to them; and miracles are uneasie and difficult, because they run the counter-tract of nature, being either above, against; or beside it's assistance: But so it is that virtue is a more natural operation then vice; both because it less infests nature then vice does; and

It is more natural to be virtuous then vicious.

I

because

because nature discovers more of a bent to act virtuously then vitiously ; which are the only two senses in which any thing is said to be *natural*.

That virtue of these two pre-judges nature least, is clear from this ; that sobriety cherisheth it, when it is run down by intemperance ; murder kills it ; gluttony choaks it ; and jealousy keeps it not alive but to torment it ; and generally when ever Nature is distressed, it flies to virtue ; either for Protection, as to Courage, Justice , and Clemency ; or for recovery, as to Temperance, Industry , and Chastity : Few gray hairs owe their whiteness , except to that innocence whose Livery it is ; Rapine, Oppression, and these other vices, hightening their insolence against man, to that point ; that he must serve them in being his own Cut-throat ; to be commended

mended for nothing else, save that they rid the World of such, who came only to it, to deface that glorious Fabrick, whereof the Almighty resented so the pleasure of having created it; that he appointed a day of each seven to celebrate its Festivals. Are not some sins said to be *sins against our own bodies*? Not because all are not so in some measure; but because some are so in so eminent a measure; that the Apostle, who knew much of all mens inclinations, thought, that there being so much such, was enough to restrain such persons from committing them, as were yet so wicked, as not to obey a Saviour who died for them. And why is it that Laws are so severe against vice? but because it destroys and corrupts the Members of the Commonwealth? I have oft, notwithstanding the Precepts of Stoicism,

I 2 cisme,

cisme, which forbids me to be so effeminate, as to pity any thing ; and notwithstanding the principles of Justice, which forbids me to pity persons who are flagitious ; yet been driven to that excess of compassion for the state of vicious persons ; that I have no more remembred even the wrongs that they have done me : to see the Pox wear out a face which had been so oft Fair-ded ; and the Gout felter feet, that as the Psalmist says, *were swift to do ill*, are but too ordinary encounters to excite compassion : But to see the Wheel farned with the marrow of tortured miscreants ; and the Rack pull to pieces these Receptacles of vice ; are great instances how great an enemy vice is to Nature ; under whose ill conduct, and for whose errors it suffers tormets, which are much sooner felt then exprest.

Since

Since then Nature is so oppos'd by vice ; it cannot be it self so unwise, in the meanest of these many degrees which we ascribe to many creatures whom it makes wise ; if it disposed not mankind to entertain an aversion for vice, which is so much its enemy. Shall the Sheep, the silliest of all Animals, or the Earth, the dullest of all the elements, flee from its Oppressors ? And shall Nature, which should be wiser then these, because it bestows these inclinations upon them, which makes them pass for wise, be so imprudent, as not to mould men so, as to incline them to hate vice, which so much hurts it ? Is there any vice committed, to which we may not find another impulsive cause then Nature ? And are not most vices either committed by custome, by being mistaken for good, by interest,

or inadvertence, as shall be shewed in the close of this Discourse? And seeing Nature designs to do nothing in vain; it is not imaginable that it should prompt us to vice, wherein nothing but vanity can be expected; or from which nothing else can be reapt. These who are so injurious to Nature (because it appears Nature hath been less liberal to them, of understanding, then to others) as to fasten this reproach upon it, of inclining men to vice; do contradict themselves, when they say that Nature is satisfied with little, and desires nothing that is superfluous; whereas all these vices which consist in excess, do stretch themselves to superfluity; whilst upon the other side, these vices which consist in defect, are yet as unnatural; because in these the committers deny themselves what is necessary

ry for them, and so are most unnatural: Nature desiring to see every thing accomplish'd in its just proportions, and satisfied in its just desires.

All vices have their own peculiar Diseases, to which they inevitably lead; Envy brings men to a leanness, as if it were fed with its Masters flesh, as well as with its Enemies failings; Lust the Pox and Consumptions; Drunkenness Catarrhes and Gouts; and Rage, Feavers and Phrensies; which is a demonstration of their uneasiness, and incommodioufness: And I might almost say, that those vices are like Frogs, Lice, and other despicable and terrible insects, generated and kneaded out of excrementitious humours; Lust is occasioned by the superfluity and heat of the Blood; Drunkenness by a dryness of the vessels; and Rage by the

Each Vice brings a special Disease.

corruption and extuberancy of Choler. Consider how much the frowns of anger disfigure the sweetest face; how much rage discomposes our discourse; & by these & its other postures, ye will find vice an enemy to Nature: So that in all these, Nature labours under some distemper; and is distressed in its operations; and acts them not out of choice, but as sick-men rise to hunt for what their Physicians deny them. And from all this it follows, that vice is neither natural in its productions, nor in its tendencies; not being designed by Nature in the one, nor designing to preserve Nature in the other.

I confesse there is a rank of virtues, which are supernatural; such as Faith, Hope and Repentance; but either there could be no contra-distinction of these from such as I treat of;
or

or else these of which I here speak, must be natural ; To deny our selves, if we will follow Christ ; and that flesh and blood did not reach *Peter*, to emit that noble confession of Christs being the Son of the Eternal GOD ; proves that some spiritual truths, are above the reach of Reason ; yet with relation to those other moral virtues, that same inspired Volume assures us, *That the Gentiles, who have no* Rom. 2. 14. *Law, do by nature the things contained in the Law ; these not having the Law, are a Law unto themselves ; which shew the work of the Law written in their hearts ; the Conscience also bearing witness, and their Thoughts in the meantime accusing, or else excusing one another ; and elsewhere the wicked are said to be without natural affection ; are not all sins even* Rom. 1. 31. *in the dialect of Philosophers and Law-givers, as well as in*

It is easier to be Virtuous

the Language of *Canaan* termed unnatural? What is Paricide, Ingratitude, Oppression, Lying, &c. but the subversion of these Laws, whereof our own hearts are the Tables? Doth not Nature, by giving us Tongues to expresse our thoughts, teach us, that to disguise our thoughts, or to contradict them, is to be unnatural: And seeing the not acknowledgment of favours, obstructs the future relief of our necessities; it must be as unnatural to be ungrate; as it is natural to provide supplies for our craving wants.

*The horriour
of Conscience
makes
Vice uneasy.*

I will not fully exhaust the miseries that wait upon vice, by telling you, that no man who is really vitious, sinneth without reluctancy in the commission; But I must likewise tell you, that though all the preceding disadvantages were salv'd; yet the natural horriour which results from
the

the commission of vice, is great enough to render it a miracle, that any man should be vitious: our Conscience can condemn us without Witnesses; though we bribe off all Witnesses from without; or though by Sophistry and Art, we render their Depositions insuccessful: And though Remissions can secure us against all external punishments; yet the Arm of that Executioner cannot be stopt: and if ye consider how men become thereby inconsolable, by the attendance of Friends, and the advantage of all exterior pleasures; ye cannot but conclude that vice is to be pitied, as well as shun'd; and that this alone makes it more uneasy then virtue, whereby the greatest of misfortunes are sweetned; and outward torments, by having their Prospect turned upon future Praise and Rewards; rendered pleasures

It is easier to be **Virtuous**
to such as suffer them ; and are
lookt upon as Ornaments , by
such as see them inflicted, and
draw Praises from succeeding
Ages.

——— *Hic murus abaneus esto.*
Nil conscire sibi, nulla pallescere
culpa ;

Was the determination of a Pa-
gan, who could derive no hap-
pinesse from these Divine Promi-
ses upon which we are obliged
to rely for Rewards ; which,
though they be too great to be
understood by the Sons of Men ;
yet are not so great, but that they
may be expected by us, when we
shall be adopted to be the Sons
of that G O D ; whose power
to bestow, can be equal'd by no-
thing, but by his desire to grati-
fie- After successe hath crown'd
vicious designs ; yet vice meets
with this uneasinesse of remorse ;
wherein

wherein the souls of men are made to forget the pleasure of success, and are punished for having been successful: And these will either not remember their success; in which case they want all pleasure: or if they think upon it; that thought will lead them back to consider the guilt and baseness to which they owe it; which will vex and fret them. Virtue afflicts at most but the body; and in these pains, Philosophy comforts us; but vice afflicts our Souls, and the Soul being more sensible than the Body; (seeing the body owes its sensibleness to it.) Certainly, the torments of vice must be greatest; and this seems the reason why our Saviour, in describing the torments of Hell, placeth *the worm which never dies,* before *the fire that never goeth out,* And that the rebukes of a natural Conscience, are of all torments

ments the most insupportable; appears from this; that albeit death be the most formidable of all torments; (men suffering Tortures, Physick, Contrumelies, Poverty, and the sharpest of afflictions, to shun its encounter) yet men, in exchange of these, will not only welcome Death, but will assume it to themselves; adding the guilt and infamy of self-murder, the confiscation of an Estate, and the infamous want of Burial, to the horrors of an ordinary death; and all this to shift the present gnawings of a Conscience. The horrors likewise of a guilty Conscience doth in this appear most disquieting; that those who have their Conscience so burden'd, do acknowledge; that after confession, they find themselves as much eased; as a sick Stomack is relieved by vomiting up these humours, whose disquietness makes
such

such as suffered them, rather sick persons, then Patients: Whereas, what ever be the present troubles which ariseth from virtue; yet if they continue not, they are tolerable; and if they continue, custome, and the assistance of Philosophy will lessen their weight; and at best, the pain is to be but temporary, because the cause from which they descend is but momentary: If they be not sharp and violent, they are sufferable; and if they be violent, they cannot last; or at least the Patient cannot last long to endure them. Whereas these reflections that disquiet us in vice, arising from the soul it self, cannot perish whilst that hath any being. And so the vitious soul must measure it's grief by the length of Eternity; though vice did let out its joys but by the length of a moment; and did not fill even the narrow dimen-

dimensions of that moment, with sincere joy; the knowledge that these were to be short liv'd, and the fear of succeeding torment, possessing much of that little room.

*Virtue is
more plea-
sant than
Vice.*

The first objection whose difficulty deserves an answer, is; that virtue obliges us to oppose pleasures; and to accustom our selves with such rigors, seriousness, and patience, as cannot but render it's practice uneasy; and if the Readers own ingenuity supply not what may be rejoyn'd to this; it will require a discourse, that shall have no other design besides its satisfaction; and really to shew by what means every man may make himself easily happy; and how to soften the appearing rigours of Philosophy; is a design which if I thought it not worthy of a sweeter pen, should be assisted by mine; and for which,
I

I have, in my current experience, gather'd together some loose reflections and observations ; of whose cogency I have this assurance ; that they have often moderated the wildest of my own straying inclinations ; and so might pretend to a more prevailing ascendent over such, whose reason and temperament makes them much more reclaimable : But at present my answer is, that Philosophy enjoyns not the crossing of our own inclinations, but in order to their accomplishment ; and it proposes pleasure as it's end, as well as vice ; though for it's more fixt establishment, it sometimes commands what seems rude to such as are strangers to it's intentions in them. Thus temperance resolves to highten the pleasures of enjoyment, by defending us against all the insults of excess and oppressive loathing ; and when

when it lessens our pleasures, it intends not to abridge them, but to make them fit and convenient for us; even as Souldiers, who though they propose not wounds and starvings; yet if without these they cannot reach those Lawrels, to which they climb; they will not so far disparage their own hopes, as to think they should fix them upon any thing whose purchase deserves not the suffering of these. Paylick cannot be called a cruel employment, because to preserve what is sound, it will cut off what is tainted; and these vitious persons, whose laziness forms this doubt, do answer it when they endure the sickness of Drunkenness, the toiling of Avarice, the attendance of rising vanity, and the watchings of Anxiety; and all this to satisfy inclinations, whose shortness allows little pleasure; and whose prospect

spect excludes all future hopes. Such as disquiet themselves by Anxiety, (which is a frequently repeated self-murther) are more tortur'd, then they could be by the want of what they pant after; that long'd for possession of a Neighbours estate, or of a publick employment, makes deeper impressions of grief by their absence; then their enjoyment can repair; and a Philosopher will sooner convince himself of their not being the necessary ingredients of our happiness; then the Miser will, by all his assiduousness, gain them.

There are but three instances of time; and in each of these, vicious persons are much troubled; the prospect of usual insuccessfulness, difficulties, or inconveniences, do torment before the Commission; horror, trembling, and reluctancy do terrifie in the act; and conscience

ence succeeds to these after commission, as the last, but not the least of these unruly torments. And as to the pleasures of vice, it can have none in any of these parcels of time, beside the *present*; which present, is by many Philosophers scarce allowed the name of time; and is at best so swift, that it's pleasures must be too transient to be possess'd. I confess that Revenge is the most inticeing of all vices; in so much, that a wicked *Italian* said, that GOD Almighty had reserv'd it to himself, because it was too noble and satisfying a Prerogative to be bestowed upon Mortals; yet it discharges at once it's pleasure with it's fury; and like a Bee, languishes after it hath spent it's sting; and when it is once acted, which is oft in one moment, it ceaseth from that moment to be a pleasure; and such

such as were tickled once with it, are afraid of it's remembrance; and think worse of it, then they did formerly of the affront, to expiate which, it was undertaken; Thirty pieces of Silver might have had some litchery in them at *Judas* first touch; but they behoved to have a very unressembling effect, when he took no longer pleasure in them, then to have come the next week to offer them back: and because they were refused, to rid himself of his life and them together.

The pains of vice may be concluded greater then these of virtue, from this; that virtuous persons are in their sufferings assisted by all the World; vicious persons doing so to expiate their own crimes; and virtuous persons doing the same, do reward the virtue they adore: and if these endeavours prove unsuccessful, every man by bearing a share

share in their grief, do all they can to lessen it ; but vicious persons have their sufferings augmented by the disdain, and just opprobries thrown upon them by such as were witnesses to their vices ; and such as had any inclination for them, dare not appear to be their well-wishers ; lest they be reputed Complices of their crimes.

I need not fear so much weaknesse in this my Theam ; as to bring up a thousand of these instances to its aid, that lie every where obvious to the least curious observation. What is more laborious then Pride ? wherein, by robbing from others what is due to them, the acquirers are still obliged to defend their new Conquests with more vigilance, then virtue needs ? The proud man must be greatest then all others ; and so must toil more then they all, his task being
greater

greater then all theirs joyntly. And the jealous man must never be satisfied, till he know not only what is truth, but what he fears to be so; being most unhappy in this, that if he get assurance of what he suspects, then he is made really miserable; or if he attain not to that assurance, he must still toil for it; and must make himself miserable by his pains, till he become really so; by being inform'd of what at one instant he wishes to be false, and endeavours to make true. Revenge is most painful, both in perswading us that these are affronts, which of their own nature are no affronts; and then in bringing on us much more hazard then their satisfaction can repay: For one word spoke to us, which (it may be) the speaker intended as no injury; how many have, by murdering the speaker, or some such rash attempt; deprived them-

themselves of the priviledge of seeing their friends without horrou; or of coming abroad without imminent danger; skulking in Dens like Theeves; imprisoned for fear of Prison; and dying daily to shun the death they fear. Whereas *Socrates*, by laughing at him who spat in his face; had then the pleasure to see himself at present satisfied; and did foresee the hopes of future praises. Guiltiness must search out corners; it must at all rates secure favorites; it must shun to meet with such as are conscious to its guilt; and whenever two men speak privately in presence of such as are vicious, they perswade themselves that somewhat is there spoke to their disadvantage; and like one who labours of a sore, they must still be careful that their wound be not toucht.

To

To conclude then this Period, consider, that every thing that is uneasie must be unpleasant; and that vice is more uneasie then virtue, appears from the whole foregoing Discourse.

I hope the preceding Discourse hath cleared off all these doubts that can oppose this well founded truth; leaving only this objection here to be answered. If vice be less easie, and less natural then virtue; why do the greater part of Mankind range themselves to its side? leaving virtue as few followers, as it professes to desire admirers? In answer whereto, I confess that this objection proves men to be mad, but not vice to be easie; even as when we see men throw away their Cloths, run the Fields over, and expose themselves to storms, leaving their convenient homes, and kind family: we conclude such as do so to be mad; but

why most men are vicious.

K

are

are not induced to believe that what they do is easie. And certainly vice is a madness; as may appear convincingly from this; that when we see others run to these excesses; (which we thought Gallantry in our selves, when we were acting the like) we ask them seriously,

2 Kings 8.
13.

What, are ye mad? And *Hazael*, when the cruelty he was to (and did) commit, was foretold him by the Prophet, did with admiration ask, *what? am I a Dog, that I should do these things?* And the Prodigal, when he freed himself from these vitious roavings, is said to have *come to himself*; by which word Madness is usually exprest: Men are said to be mad, when they offer violence to their Body; and it is a more advanc'd degree of madness, to offer violence to our Souls; which we then do (besides the ruining of our Bodies)

Luk. 15.
17.

when

when we are vicious. And to such as prefer their Bodies to their Souls, I recommend the Survey of such Bodies, as have wasted themselves in Stews and Taverns; or have left Limbs upon the Field where they last quarrelled after Cups, for vanity, or Mistresses. The second answer is, that men mistake oft-times vice for virtue; and are inticed to it by an error in their Judgments, rather than any depravedness in their Affections. Thus Drunkenness recommends itself to us, under the notion of kindness; and Prodigality, under that of Liberality: Complacency likewise is the great Pimp of much viciousness to well disposed persons; and many are by it inticed to err, to gratifie a mistake in their friendship; for they are perswaded that friendship and kindness are so innocent and sweet qualities; that they

cannot command what are not just as themselves.

Custom also, as it is a second nature, so it is a Step-mother to virtue; and whil'st we endeavour to shun the vice of being *vain*, and *singular*; we slip into these vices which are too familiar to be formidable; and which we would not have committed, if the mode and fashion had not determin'd us thereto, against our first and pure inclinations; thus the *Germans* believe Drinking to be kindness: and the *Italian* is, by the custom of his Country, induc'd not to tremble at, but to love *Sodomy*. We have *interest* likewise to blame, for much of that wickedness, which we falsely charge upon nature: For this brib's us to oppose what naturally we would follow: but above all want of consideration, is the frequent occasion of many of these disorders;

ders ; so that virtue is not postponed by choice, but by negligence ; neither would it be more difficult for us to be virtuous in many of our actions , then it would be for us to consider what we are about to do. And I may seal up this Period with the blunt complaint made by a poor woman ; who after her affection and interest had forced from her many passionate regrets against her sons debordings ; concluded thus : alas ! my son will never recover , for he cannot *think* : therefore I must conclude, that seeing it is easie to *think* ; it must be likewise easie to be virtuous.

It is indeed hard for one who is drunk to stand upright ; or for one who hath his eyes covered with mire to see clearly ; and yet, standing upright, or seeing clearly, are not in themselves difficult tasks : Just so, virtue is

easie in it self; though our pre-
ingagement to the contrary ha-
bit, rather then to the vice it
self, renders it's operations
somewhat uneasie; whereas, if
we had once imbued our Souls
with a habit of virtue; it's ex-
ercise would be far easier to us,
then that of it's contrary; for it
would be assisted by reason, na-
ture, reward, and applause; all
which oppose the other. He
who becomes temperate, finds
his temperance much less trou-
blesome, then the most habitual
drunkard can his excess; who
can never render it so familiar,
but that he will be constrain'd to
make faces when he quaffs off a
sedious health; and will at some
times find either his quarrels, the
betraying his friends secret, or
his crudities to importune him.
No lyar hath so much accusto-
med himself to that trade; but
he will discover himself some-
times

times in his blushes, and will be oft distress'd, to shape out covers for his falseness; whereas he who is free from the bondage of that habit, will alwayes find it so easie; that he will never hear a lye, without admiring with what confidence it could have been forg'd.

Whereas to know the easiness of virtue, we need only this reflection; that every vitious person thinks it easier to conquer the vice he sees in another: He who whores admires the uneasiness and unpleasantness of drinking; and the Drunkard laughs at the fruitless toil of ambition; which shews that vice is an uneasie conquest, seeing the meanest persons can subdue it.

Though truth and newness do of all other motives court us soonest to complacency; and that my present Theme may pre-

*These prove
the uneasiness
also of
private
quarrels
and ill humours.*

tend to both ; yet so studious am I of success, where I have a tenderness for the Subject for which I contend ; that for further conviction of it's enemies ; I must recommend to them to go to the Courts of Monarchs ; and there learn the uneasiness and unpleasantness of vice ; from it's splitting those in Oppositions and Factions ; which afford the reasonable on-lookers as disagreeable a prospect, as that of a shipwrack't Vessel. And when Faction has once dismembred a Society ; it is not strange to see what pains and anxiety must be shewed by both opposites, to discover and ruine each others projects ? Other men toil only to make themselves happy ; but those must labour likewise to keep their opposites from being so ; they must seek applause for themselves, and must stop it from their enemies ; they must shun
all

all places where these are entertained; and all occasions which may bring them to meet, though inclination or curiosity do extreemly bend them to go thither: they must oppose the friends of their enemies, though they be desirous and oblig'd upon many other scores to do them good Offices: they grow pale at their appearances, and are disordered at what praise is given those; though bestowed upon them for promoting that publick good wherein the con-temners share for much of their own safety: and it is most ordinary to hear such factious Zealors swear, that they would choose rather to be destroyed by a publick Enemy, then preserv'd by a Rival. From all which it is but too clear, that all vicious persons are slaves; which though the uneasiest of states; yet to shun a loss of supposed liberty,

It is easier to be **Virtuous**
most men refuse to be virtuous. If
we go to Physicians we will find
their shambles hung round with
the Trophies of vice: For Tem-
perance, Chastity, or the other
virtues send few thither: but
wantonness repayes there it's
one moments pleasure with a
years cure; and makes them
afraid to see that disfigured face,
for whose representation they
once doted upon their flattering
Mirrours. There lie such Pri-
soners as the drunken Gout hath
fetter'd; and there lie louting
such as Gluttony hath oppress'd:
Let us go to Prisons and Scaf-
folds, and there we will see such
furnisht out with the envoyes of
injustice, malice, revenge and
murders. Let us go to Divines,
& they will tell us of the horrid
exclamations of such, as have up-
on their death-bed seen mustered
before them, those sins, which
how soon they had their vizards
of

of sensuality and lust pulled off,
did appear in figures monstrous
enough to terrifie a Soul which
took leisure to consider them.

Hi sunt qui trepidant, & ad omnia Juvenal.
fulgura pallent.

And though the consciences
of Souldiers have oft-times their
ears so deafned with warlike
sounds or welcome applauses,
that they cannot hear; and their
eyes so cover'd with their ene-
mies gore, that they cannot see
these terrifying shapes of inward
revenge: yet, if we believe *Lu-*
can, neither could the wrongs
done to *Caesar* so far legitimate
his fury; nor the present joy, or
future danger so far divert him
from reflecting upon his by-past
actions: Nor could the want of
Christianity (which enlivens ex-
treamly these terrors beyond the
Creed of a Roman, who believ'd,
that

It is easter to be Virtuous
 that gallantry was devotion) so
 far favour his cruelty; but that
 he and his Souldiers were the
 night of *Pharsalia's* battel thus
 disturb'd; *Lucan*, Book 7.

*But furious dreams disturb their restless rest;
 Pharsalia's fight remains in every breast;
 Their horrid guilt still works: the battel stands
 In all their thought: they brandish empty hands,
 Without their swords: you would have thought
 the field
 Had ground; and that the guilty earth did yield
 Exhaled spirit: that in the air did move;
 And Stygian fears possess the night above.
 A sad revenge on them their conquest takes;
 Their sleeps present the furies hissing snakes,
 And brands; their Country-mens sad ghosts ap-
 pear:
 To each the image of his proper fear.
 One sees an old mans visage, one a young;
 Another's tortur'd all the evening long.
 With his slain brothers spirit; their fathers fight
 Dawnts some: but Cæsar's soul all ghosts af-
 fright.*

*The cha-
 racter of a
 Philosopher
 and his ease.*

But that I may rest your
 thoughts from the noise and
 horror of these objects; let me
 lead them into a Philosophers
 Cell or House; (for virtue is
 not

not like vice, confin'd to places)
and there ye will see measures
taken, by no less noble nor less
erring Pattern, then Nature.
His Furniture is not the off-
spring of the last fashion; and
so he must not be at the toil, to
keep Spies for informing him,
when the succeeding mode must
cause these be pull'd down; and
needs not be troubled, to fill the
room yearly of that contemn'd
stufte he but lately admir'd. He
is not troubl'd that anothers
Candlesticks are of a later mould;
nor vext, that he cannot muster
so many Cabinets or Knacks as
he does. He spends no such idle
time as is requisite for making
great entertainments; wherein
Nature is oppress'd to please fan-
cy; and must be by the next
dayes Physick tortur'd to cure its
errors: His Soul lodges cleanly;
neither clouded with the va-
pours, nor cloy'd with the cru-
dities

diries of his Table; he applyes every thing to it's natural use; and so uses meat and drink, not to expresse kindness (friendship doing that office much better) but to refresh, and not to occasion his weakness. His dreams are neither disturb'd by the horrid representation of his last dayes crimes; nor by the too deep impressions of the next dayes designs: but are calm as the Brest they refresh, and pleasant as the rest they bring; his eyes suffer no such eclipse in these, as the eyes of virious men do, when they are darkened with Drunkenness or excessive sorrow; for all his darkneses succeed as seasonably to his recreations, as the day is followed in by the night. In his Cloths, he uses not such as requires two or three hours to their laborious dressing; or which over-awe the wearer so, that he must shun

to go abroad to all places, or at all occasions; least he offend their lustre; but he provides himself with such as are most easie for use; and fears not to stain these, if he keep his Soul unspotted: He considers his Body and Organs, as the easement and servants of that reasonable Soul he so much loves; and therefore he eases them, not upon design to please them, but to refresh them; that the soul may be thereby better serv'd; and if at any time, he deny these their satisfaction; he designs not thereby to torture them: for Gratitude obliges him to repay better their services: (and a man should not be cruel even to his beast) but he does so, lest they exceed these measures, whose extent virtue knowes better to mark out then they; or else he finds that during the time he ministers to these appetites,

tites, he may be more advantageously employ'd, in enjoying the pure and spiritual pleasures of Philosophy. But, leaving this outer Court, let us step into a Philosophers brest; (a Region as serene as the Heaven whence it came) and there view, how sweet virtue inspires gentle thoughts; whose storms raise not wrinckles, like billowes, in our face; and blow not away our disobliged friends. Here, no mutinous passion rebels with success: and these petty insurrections of flesh and blood, serve only to magnifie the strength of reason in their defeat. Here, all his desires are so satisfied with virtue, as their reward; that they need, nor do not run abroad, begging pleasures from every unknown object: And therefore it is; that, not placing his happinesse upon what is subject to the Empire of fate, capricious

precious Fortune cannot make him miserable ; for it can resume nothing but what it hath given : and therefore, seeing it hath not bestowed Virtue and Tranquillity , it cannot call it away ; and whilst that remains all other losses are inconsiderable : and as few men are griev'd to see what is not their own destroy'd ; so the virtuous Philosopher, having alwayes considered what is without him as belonging to Fortune, and not to him ; he sees those burnt or robb'd with a dis-interested indifferency : and when all others are allarm'd with the fears of ensuing Wars and Invasions ; he stands as fixt (though not as hard) as a Rock ; and suffers all the foaming waves of fate and malice to spend their spite and froth at his feet : virtue, and the Remembrance of what he hath done, and the hopes that he will
still

still act virtuously, are all his treasures; and these are not capable of being pillag'd; these are his inseparable companions, and therefore he can never want a divertising conversation: And seeing he is a Citizen of the world, all places are his Country; and he is alwayes at home, and so can never be banished; and seeing he can still exercise his reason equally in all places; he is never (like vicious persons) vext that he must stay in one place, and cannot reach another; like a sick man, whose disease makes him alwayes tumble through all the corners of his bed. He is never surprized, because he forecasts alwayes the worst; and as this armes him against discontents; So if a milder event disappoint his apprehensions, this hightens his pleasure. He lives without all design, except that one of obeying his

reason; and therefore it is, that he can never be miserable: seeing such are only so, who are cross'd in their designs; and thence it is, that when he hears that his actions displease the World; he is not troubled, seeing he design'd not to please them; and if he see others carry wealthy pretences to which he had a title, he is little troubled, seeing he design'd not to be rich. The frowns or favours of Grandees alter him not; seeing he neither fears the one, nor expects promotion from the other. He desires little, and so is easily happy; seeing these are without controversie happy who enjoy all they desire; and that man puts himself in great debt, who widens his expectations by his desires: Thus, he who designs to buy a neighbouring Field, must straiten himself to lay up what will reach it's price, as much as
if

if he were debtor in the like sum; and *desire* leaves still an emptinesse which must be filled. He finds not his brest invaded (like such as are vicious) by contrary passions; envy sometimes perswading, that others are more deserving; and vanity assuring that none deserves so much. His passions do not interesse him with extream concern in any thing; and seeing he loves nothing too well, he grieves at the losse of nothing too much; joy and grief being like the contrary motions of a swing, or *pendula*; which must move as far (exactly) to the one side, as it run formerly to the other. He looks upon all mankind as sprung from one common stock with himself; and there is as glad to hear of other mens happinesse, as others are to hear of their Kindred and Relations promotion. If he be advanced to be a Statesman;

man; whilst he continues so, he designs more to discharge well his present trust, then to court a higher: which double task burdens such as are vicious: and having no private design, if the publick which he serves, find out one fitter for the employment, he is well satisfied; for his design of serving the publick is thereby more promoted. And if he be preferr'd to be a Judge; he looks only to the Law as his Square: and is not distracted betwixt the desires to be just, to please his friends, to gratifie his dependers, and to advance his private gain. The Philosopher is not rais'd by his greatnesse above, nor deprest by his misfortunes below his natural level: For, when he is in his grandeur, he considers that men come to him but as they go to fountains; not to admire it's streams (though clear as Crystal) but to fill

fill their own Pitchers; and therefore, he is neither at much pains to preserve that state, nor to heighten mens esteem of it; but considers his own power as he does a River, whose streams are alwayes passing, and are then only pleasant when they glide calmly within their Banks. Injuries do not reach him; for his virtue places him upon a height above their shot: and what calumnies or offences are intended for him, do but like the vapours and fogs that rise from the earth, not reach the Heaven; but fall back in Storms and Thunder upon the place, from which they were sent: Injuries may strike his buckler, but cannot wound himself; who is sensible of no wounds, but of those his vices give him: And if a Tyrant kill his body; he knows his immaterial Soul cannot be stabb'd; but is sure it will flee as high as the
the

the Sphears ; (nothing but that
elog of Earth hindring it to move
upward to that it's Centre) and
that from thence, he will with
great *Pompey* ; (in *Lucan*) smile
down ; when he shall see with
illuminate eyes his own Trunck
to be so inconsiderable a piece
of neglected Earth. And to
conclude ; the Philosopher does
in all his actions go the strait-
est way ; which is, because of
that, the shortest, and therefore
the easiest:

When I have constellat all
these touring Eulogies, which
Gratitude heaps upon it's Bene-
factors ; which foolish Youths
throw away upon their Mi-
stresses ; and which Flatterers
buzz into the deprav'd ears of
their Patrons : when I have im-
poverisht invention, and emp-
ty'd eloquence of their most
floury Ornaments. When I
shall have decocted the pains
of

of a whole writing age, into one Panegyrick; to bestow a Complement upon virtue, for the ease it gives us, and the sweets of it's Tranquility; I shall have spent my time better, then in serving the most wealthy or recreating vice; and yet I shall oblige virtue by it less, then by acting the least part of what is reasonable; or gaining the soonest reclaimable of such as are vicious. And therefore I shall leave off to write, that I may begin to act virtuously; though one of my Employment may find a defence for writing moral Philosophy, in the examples of *Cicero*, *Du Vair* that famous French President, the Lord *Verulam*, and thousands of others.

I have (to deal ingenuously) writ these two Essayes, to serve my Country, rather then my Fame or Humour; and if they prove successfull, Heaven has
nothing

then Vicious.

89

nothing below it self, where-
with it can more bless my wi-
shes: but if these succeed not,
I know nothing else wherewith
I would flatter my hopes; and
so whatever be the event of this
undertaking, (as my resolutions
stand now form'd) *Adieu for ever
to writing.*

F I N I S.

L

21 July 1971



A

CONSOLATION
AGAINST
CALUMNIES:



Shewing how to
bear them easily and plea-
santly.

(Written in re-
turn to a Person of Honour,
and at his desire subjoyn'd to
the foregoing Discourse, be-
cause of the contingency of
the Subjects.)

My Lord,

Though my Friendship
pays it's incense no
where with so much de-
votion, as when it bowes to
your merit; and though your
L 2 charming

A Consolation

charming Letter had a bait hung at it's each line ; yet I am equally afraid and asham'd to return, in answer to either, that desired *consolation*, which may shew very much vanity in me to undertake, and very little friendship to be able to perform. For, either your misfortunes are not so pointed as ye represent ; and then I must shew your weakness, when I detect the defects of what conquers you : Or, if they have powers resembling the greatnesse of these complaints which ye form of them ; then it will shew too much disunion in our friendship, (pardon the levelingnesse of that word, seeing ye have authorized what it expresse) to be able to comfort you, when you are not able to comfort your self ; and not to be discomposed by the same absences of spirit and courage, that obliges you to crave that assistance

ance which my modesty or sympathy should make me decline to offer. Yet, seeing ye possibly crave this, to try rather my obedience then to supply your necessities ; I will expose my own real defects, to help these imaginary ones in you : and, this being the last thing I am ever to print ; I shall think my reputation expires nobly, when it dies a Martyr in your quarrel.

The misfortune you complain of, is ; that your name is loaded with mis-reports ; and that your innocence doth not protect you against that injustice : and albeit I am sorry to see so noble a name as yours so i'l lodg'd, as in the venomous mouths of the indiscreet World ; yet I am glad to hear that your fortunes are so full, as that ye find no incommodity but what is so forreign, and may be so easily remov'd.

Be pleased therefore to consider ; that though ye imagine all the world talks of you ; yet that is your and not their error ; for, few have either time, convenience, or humour, to enquire into, or hear such reports, as these which trouble you : And I know by experience, that where men fall in your misfortunes or under any affront ; they conceive all they meet or know consider nothing so much as their case : Whereas I my self have met such persons without any lessening thoughts of them, and without any change in my humour towards them, besides what was wrought by a pity to see reasonable men slip into such an error. It is the nearnesse of concern which induces men to believe this ; and so they should conclude, that seeing others are not so concerned in these mis-informations, they will not apprehend

hend them with the same feelings. Every man imagines his own Disease greatest; and admires why others are not sensible of his sufferings; whilst these admire why he sees not his own to be much lesse then he imagines. And as self-love makes us imagine that all the world hears of our advantages; So it is an equal error to believe, that all men are inform'd of our misfortunes; and I have regrated to my Friends (who of all others should have known best my misfortunes) what they knew not, but from my own apologies.

Of these few who hear such reports, reason should oblige us to believe, that fewer believe them: for, reason teaches us to presume men to be just; and really they so are, except they be byassed by prejudice or interest; whereas if they be just, they will little credit such discourses; it

being so indispensable an essential of justice, not to condemn such as we have not heard to defend themselves against what they are accused of; That, though GOD could not but know what *Adam* had done when he had sin'd in *Eden*; yet He would not sentence him till He cited him to appear in his own defence; *Adam, where art thou?* And when the cryes of *Sodoms* sins were become as great as the guilt was which occasioned them; yet GOD sayes, *We will go down and see.*

It were likewise injustice to condemn men upon the depositions of such as shall have no warrant for what they talk but *common fame*; which is so infamous a witnesse, that it hath been convicted of a thousand millions of grosse lyes; and stands condemned in the Registers both of sacred and prophane

phane Story. And so unworthy is the off-spring of this common whore, that ye will scarce find one in an age who will own it for his; and as if every man condemned it, even these who relate these discourses will still disown to be Authors of them: and I may say of them, as the Law sayes of Bastards, that *Patrem demonstrare nequeunt*. Why then should we think, that just men will believe what even unjust men are ashamed to maintain? and what is told with so much caution and secrecy, as may convince such to whom it is told, that the relater dares not undergo the tryal? The other warrants of their discourses are the testimonies of such, as men may see by the feaverish zeal of the relaters, that they are too much interested to be believ'd; and when we hear such discourses, we should examine why was

the Relater at the pains to disperse these informations, which if we do, we will find, that interest or prejudice does prompt them: and so in believing these, we give the Informer reason to laugh at our simplicity, in being so easily dupt by him; (which may justly give him ground to prefer his wit to ours) and we become but the Executioners of his revenge and malice. Should not, and will not, reasonable men think, that these who are so officious as to report such discourses, wherein they are not interested; will be so unjust, as to make, as well as tell such calumnies? and these who are busy bodies in interesting themselves in such tales, may be liars in forging what they want. None should be believ'd but such as are virtuous; and such will never be Authors of misreports; or curious to talk of other mens affairs;

affairs; for virtuous persons will be asham'd to have it thought, that they spend their time so meanly, as to have leisure to hear or enquire into what does not concern them: And as the Law, so men should alwayes suspect witnesses, who offer themselves to depose without being commanded or interrogat. Wise men will likewise examine upon what ground the Relater sounds himself; and if they do not, they are unjust; or if they do, they will easily find that the weakest presumptions make the strongest of his Arguments: And in place of making you criminal; your Accusers will thus make themselves ridiculous. Who will condemn upon presumptions? and upon such as are only presumptions to persons ignorant, and malicious? What may be, may not be; and therefore it's bad Logick to infer,

fer, that such an evil thing is done, because it may be so ; for the conclusion should follow the weakest proposition ; and therefore, we should rather conclude, that such an evil is not done, because it may be that it is not done. No rational man should judge of any action, whereof he knows not the design of the actor ; for some actions are good or evil, according as the design is. *St. Jerom* went to Taverns, to observe and reform ; which was a virtue in him, though it was a crime in others ; and therefore, seeing we know not other mens designs, we should not censure their actions ; one circumstance also will vary the case ; and seeing few men know all circumstances of other mens actions ; it is rashnesse to censure, what but may be virtuous ; and injustice to be rash in censuring, seeing what we censure may be virtuous.

Another

Another ground which perswades me, that few believe what is disadvantageous to another mans honour, is; that, though fame and life be but parallel'd in Law, yet in honour, fame is much dearer then life; because it lasts longer then life; and because life without it is a torment; but it without life, is so much a happiness, that more die for fame then by courage. Seeing then we need not fear that just men will pronounce against our life without impregnable evidences; why should we fear that they will pronounce against our honour, upon foundless and slight misreports? It is likewise mens own interest not to believe such discourses of others, lest they thereby establish a Precedent against themselves; for will not they think that the next Toure may be theirs; and that being mortal as you, they
are

are lyable to the same accidents;
and that if such discourses
should receive accesse, their in-
nocence and pains are easily dis-
appointed. And therefore, I
hope ye will think, that com-
mon interest is a sufficient securi-
ty for your fame amongst wise
men; and that upon that score,
prudent men will not believe
such reports, as just men will
not upon the former. It is also
most ordinary to find, that such
as have been once cheated, will
be more cautious for the future;
Bruits themselves being so wise,
as to be ware of that snare
wherein they were once entrapt.
It is then most probable, that
seeing most men have once, and
many too often been cheated by
misreports; having been indu-
ced to wrong their friends
thereby; and their relations;
that such therefore even amongst
these who can be unjust, yet will
be

be so no more; and that we will be secured by their experience, though not by their virtue.

As to these who will talk to your disadvantage, I shall classe them thus; some will out of railery; some will through misinformation; some by interest and malice. Those who talk out of railery, deserve not your malice; nor should their discourses fret you, seeing their humor is generally known to design rather jeast then truth; and so what they say may divert others as a treat of wit; but cannot wrong you as a disobliging truth; no more then *Virgil* can be believ'd a fool, because he is antickt in Burlesque verse: and seeing these use you as they use their friends and themselves; ye should be no more angry then the King is, when he sees his face posted up for a Sign to a Countrey Tavern. *Scripture* nowa yd *Scripture* and

and Devotion suffer with you on this account; and because the finest things are most universally known, therefore they are most ordinarily the subject of such entertainment. That being the object thought only worthy to rail at, which deserves not to be so used; and men being used to make that appear ridiculous, which is not so in it self.

These who talk to your prejudice through mis-information, receive but so slight an impression, as will make them speak but faintly; and as will not hinder them from being easily remov'd from their received intelligence; and after they are reclaim'd by your friends, or a ripen'd information; they will judge it a duty to expiate their former error, by confessing to the World their former injustice: so that by one of those penitents more will be regain'd; then can be debauched by twenty

ty mis-informers : men being generally more inclin'd to believe such as have experienc'd both ; then such as pretend only an acquaintance with one of the opposite sides.

As to such who speak out of malice ; they do either press their design with such vehemency, as they may easily be suspected ; or else they over-act themselves, by telling so improbable untruths , that they are easily discovered : few likewise are unacquainted with the humor of such ; and G O D has in a manner put *Cain's* mark upon them, that they may not be believ'd. Malice cannot conceal it self, no more then it can the faults of others ; and the authority of such is ordinarily of so little advantage to the cause they manage ; that it hangs contempt upon a report that they spread it : and how soon it is known

known to have begun at them, it leaves off to be either regarded or believed.

Those whom interest persuades to talk of you ; as being rivals to either your fame or love, do soon discover themselves and their passion ; and by that discovery they secure you. For, after that, the hearers consider more their interest, than your crimes ; and in place of hating you, because of that alledged guilt ; they pity and favour you, as a person who is so persecuted. Others do feed such mis-reports, not because they rival you ; but because they would have you to rival them ; designing to have you loaded with the like guilt, with which themselves stand charged ; and expecting either to divert thereby the publick noise, and make you the seat of that war ; or hoping to lessen their own guilt by sharing it
with

with you : These you should pardon, even as we pardon those who grip to us when they are like to drown : neither need ye fear such Informers, seeing their interest is known ; and therefore none will believe them but such who are so simple, as that their belief is not worthy your pains or anger.

Having thus clear'd off many of those whom your Lordship suspected as enemies ; my next Chapter shall be to comfort you against what impression those who remain can leave on you. In pursuance whereof, my first conclusion shall be ; that nothing can be arbiter of your fate, but what hath power to make you happy as well as miserable ; by the application whereof, and of the rule of contraries ; pardon me to assure you, that except ye thought the rabble might have made you happy by making you
great

great or famous; ye had never
fear'd or courted their suffrage:
and seeing they are so miserable
and unconstant a crew, what an
empty and unfixt happinesse must
that be which ye expected? The
way then not to value common
reports, is not to value what fa-
vours the multitude can do you;
that happinesse which ye pursue
amongst them, your own brest,
and it only can bestow: and as
nothing that is not spiritual can
make your spirit happy; So no-
thing can wound a spirit that is
nothing it self but breath and
air; and I assure you that these
detract too much from the noble-
nesse of mans soul; who ima-
gine that there is any thing else
under the Sun, whereupon his
happinesse or unhappinesse doth
depend; for all exteriour en-
joyments do no otherwise en-
rich or impoverish it; then these
Rivolets which disgorge them-
selves

selves into that Basin of the Ocean, do by their access or recess fill or empty it's still equal waters. How can man be said to be Lord of all the Creation; if his happinesse does depend upon Riches, Territories, or any thing without him? and therefore it was nobly concluded by *Epictetus*, that what is without us, and does not depend upon our choice, should not affect us.

And therefore, seeing reports cannot reach us, they should not grieve us; unjust Calumnies fall no otherwise upon a wise man, then hail upon a strong house; whose fall causeth greater noise then prejudice. It is true, that these may hinder us from being prefer'd; but a virtuous person knows, that his happiness lies not in preferment; and so he values no more what can obstruct that, then a covetous man does
the

the losse of what may promote his knowledge; or the Amorous what cannot disappoint his love. A virtuous man, may, by want of preferment, be stopt from doing what good the diffusivenesse of his noble humour would stretch towards others: But his Countrey is only a loser in this and not he; for he pleases himself in the doing what good is within his present reach; and in being willing to do more if occasion offer'd.

I confess, that misreports do sometimes grieve our Spirits; but it is our fancy, and not these, who have that ascendant over us; as is clear from this: that the same words spoke by a friend or fool, will not trouble us, which would enrage us if they slip from any other person; and till we know what is spoke of us, what is spoken does not trouble us; which shews that
not

not our enemies, but we wound
 our selves: And seeing they
 never trouble us, but when, and
 at what proportion we do value
 them; it is clear, that not these
 but our own reflections do
 grieve us. For if these grieved
 us, the measures of our grief
 would not be ruled by anything
 in us; and all affronts and inju-
 ries should be to all equally dis-
 quieting; whereas now they
 yield to our humours; nor is a
 jovial serene spirit troubl'd like
 a melancholian; whose humour
 gives much of that black tincture
 to our crosses which so affright
 us. The way then to assure our
 selves against misreports, is, not
 by informing all that great masse
 of our acquaintances; or by
 shunning what displeases others:
 (for what will perswade them
 that they have a right to judge
 us) but the nearer cut is to tame
 our own affections; and bring
 them

them so under rod to our reason; that nothing may offend us, but what offends it; even as the way to preserve a body from Diseases; is to purge away these noxious humours which corrupt the best of aliments.

Let us consider that men are either just, or unjust; if just, we need not fear their Reproaches; for they never reproach innocency; and we should not fear to have our guilt reproacht; If unjust, we should not fret; because it is natural to them to reproach even the innocent: and we have as just reason to think our selves unhappy, because Dogs bark at us; or the winds and storms stop our journeys; This requires submission, but not grief; and is a misfortune to them, but not to us; and as we should conform our selves to the Laws of the place where we live; so seeing the decrees of Providence

Providence have appointed the wicked to persecute the just; it is reason to obey, not only because we cannot help it, but because our Maker hath commanded it. Such as calumniate us, do, in so doing, shew either ignorance or malice: and that being the worst of ills, they pre-judge themselves more then us; and we have our revenge in their offence. Fear not that their malice will be constant if it be vigorous; for it must want in length what it grows to in height: and some fresh object will divert them from toothing upon you: or at least, their natural inconstancy will make them stagger from what they are at; and they will sooner fix no where, then fix long any where; and like a swing, they will probably run as far in the other extream of admiring you; as they did to that offspeaking to your prejudice; and as

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these

these upon whom the Plague breaks need never fear a relapse: so, your surmounting this report will secure you against all future invasions.

Men should do generous things, not for esteem, but for virtue; and I may say they are then most generous, when they meet not with applause; for then they make the World their debtors: but when the World applauds them, they pay them: and whereas they use the world in the one case, as a Prince do's his Subjects; the World uses them in the other case, as a Man doth his Merchant or Servant.

Nothing that is not in our power should grieve us; and so it holds truer in Philosophy then Policy, that *quisquis est faber sue fortune*: a wise mans inclinations are his stars; and nothing can make him unhappy, but what can pollute these. Seeing then

we

we are not answerable for other men follies; why should their misreports (which are the chiefest of these) trouble us? and if it be made arbitrary to them to grieve us; what a precarious happinesse is ours? which is subject to the caprice of such as are capricious, ignorant, and malicious; to escape one of which three, is as impossible as to please them all. No man is worsted in his esteem, because another commits a fault; why then should I be grieved, as if I were guilty, because another man is so guilty, as to calumniate me? and it is too much compassion in me to be sorry for him who wrongs me.

There is no man so foolish, as to pursue a Prize not worthy of his pains; or to grapple with one, who is not worthy to be defeated. Consider then; that your adversaries acknowledge,

that they fear your worth when they endeavour to lessen it by calumny; knowing, that they dare not enter the lists with you upon equal terms; and therefore they call the World by this *common fame* to their assistance; which imports, that nothing less then a multitude can overcome so heroick a Spirit. No place is undermined, but what is too strong for the assailants open force; and no man was ever painfully malign'd, but such as were of so noble an humour, that nothing but malice joyn'd with pains could ruine. Levelling is the natural effect of mans pride; and as no great Soul will descend to consider his inferiours; So such as fate hath plac'd below you, do naturally design either to rise to your height, or to pull you down to their own stature: And hence it is, that your endowments making
the

the first unpracticable ; self-interest makes the second necessary : and the liberty of repining is a charitable allowance ; which should be indulg'd to those, to whom Providence having deny'd what we possesse, we should, in recompence of that partage, suffer some expressions from them ; which when granted, does no wayes make up that loss. The consideration whereof made that generous Prince, *Henry* the fourth of *France*, say ; when he heard that his Subjects talkt of him with more liberty then justice : that he could not but pardon them, seeing they had nothing else to recompence their not being Kings of *France*. It were injustice in you to desire both the price, and the thing whereof ye have the price : So that seeing ye possesse that happinesse which deserves publick envy ; it were

injust that ye should not suffer it; and unmerciful that ye should not suffer a word to pass with the losers.

Consider likewise, that all mankind is born to misery; that is a Law, not a Punishment; and envy is too too common to be a misfortune: Who escapes it in some measure, but such as never attempt any thing that was worthy of consideration? and who thinks death a misfortune, since all must submit to it? So that I may say to your Lordship, that nothing can cure this better; then to wear about your arm the names of three persons, who have past through this valley of tears, without being soiled by some drops of Calumny; and to find these three, will be as hard as to find the Philosophers-stone. Men should not repine then, because they are pursued by some trouble; but they should
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consider whether their trouble be greater then that of other men: and by this rule we will find, that they escape easily to whose share of this general taxation, nothing falls but *misreports*; for, such as lye entomb'd in Prison, or are starv'd in poverty, to be reliev'd; and which is lesse, the ambitious for preferment, or the vindictive for satisfying his revenge; would allow the World to talk of them at their own rates: So that your torment is but their choice; and ye do at the same altars complain of what they would beg from them.

No Merchant esteems himself miserable, because he owes some debt; but he compares his debt and credit; and is satisfied, if more be owing to him then he owes to others. Do then, my Lord, consider what advantages ye possesse; and
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think not, that Providence deals churlishly with you, when ye find, that even malice must find more things to admire in you, then it can find to carp at: for, to have but one trouble is a happinesse; seeing if ye wanted all ye would be a god: and it is sufficient happinesse to possesse that quiet which differs but by one remove from his. Number your friends; and I am confident ye will find these to surpass the number of such, as dare say they are your enemies: But, though they were fewer then your enemies; yet be not so injust to your friends, as to think, that one friend is not worth a thousand enemies; wise men number not but ponder vices, but ye may securely do both. Will not a Courtier value the opinion of his Prince, and a Lover the esteem of his Mistresse, above all the suffrages of all the remanent

ment of mankind? And should not a virtuous person content himself with the approbation of GOD Almighty? and which is next with the esteem of a friend? whose knowledge and virtue makes him all these to such as rightly rate friendship,

———*Sat, amico te mihi fœlix.*

His friendship is a constant purchase; but the multitudes applausè is uncertain and painful; and these should rather be laught at who court it, then they who want it.

Consider seriously, whether it be not more easie and pleasant to be enjoying your selves with a generous friend; then be running up and down the World gaining such as serve for nothing, but to say, *ye are a brave Gentleman*; which if it were a fine thing, they would not have it

it to bestow: for it is not reasonable to think that Providence would deposite fine things in such hands; and it choiceth its Servants ill, if these be its Stewards.

I having then spoken formerly to you as a Philosopher, let me use the stile of Gentleman; and in that tell you, that the World hath no right to judge you; you are a Peer, and should not be judg'd by Commons: Laugh at them when they usurp; and let not your Melancholy be the executioner of their sentence. It is alledg'd, that no Beast dares pursue a Man, if he hold his face undauntedly to it: these pursue not Men, but Cowards: and the rabble knows not when ye err, but because ye blush. Do not then by your anxiety wrong innocency; and establish not a preparative, by your yielding, whereby other
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virtuous persons may be oppress'd; but be so charitable even to those unjust Creatures who calumniate you; as to reclaim them from that humour, by laughing them out of it. For I assure you, they will use you as men do Children, who continue to hold out their fingers to them, when they find it vexes them. No man will lose his pains; and upon this account, ye will find; that seeing men calumniate you, because they think to vex you; they will give themselves no longer that trouble, then they find they are able to give it you.

The example of these Bethshemites, who sell the sacrifice of their own sin, for prying into the bosome of the Ark; forbids my eyes to be so sacrilegious, as to look too inwardly into the designs of GOD Almighty, (whereof it was but a type) in raising

raising that dust wherewith your name seems to be at present somewhat sullied; and seeing it is unjust to judge of these mens actions, with whose designs we are not too intimate; it were unmannerly to repine at G O D'S dispensations, whose actions are fitted more for our wonder then our enquiry. But yet I may at a pious distance, judge; that Providence hath design'd these Reports rather for Trophies, then Tryals to your courage; intending, in your care, to teach the World; that it is as easie for a generous Soul to conquer, as to complain of Calumnies: and so I hope your repaire shall rise more glorious after this resurrection. Do then, my Lord, retire from under the Empire of *fame*, to the sanctuary of friendship; where generous souls, by mingling together, become themselves greater. And from that
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secure post, consider; how the happy Angels admire to see us, who are design'd to be Sharers of their happinesse, so foolish as to be vain of fame, or vext when we want it; seeing they possess these joys for which we pray; and yet value not a far more noble fame, then that after which we pant: ye are innocent, and may adore your Maker: which compleats the pleasures of these blessed Spirits: and what can be wanting to one who possesses so much? Consider likewise how these hummings, and this noise of us poor mortals, out-live not the present age: for, who knows what was said of the noblest Ladies who lived in Queen *Elizabeths* Court? much lesse in the Countrey during her Reign? and History scorns to preserve such ridiculous fopperies, as have no surer foundations then Rumour or

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Malice: But though it did, yet
a little time shall consume us and
them. And therefore I shall
finish this Letter, as *Virgil* doth
his reflection upon the battles,
toil, and noise of the Bees,

*Hi motus animorum, atq; hac certamina tanta,
Pulveris exigui jactu, compressa
quiescunt.*

F I N I S.
